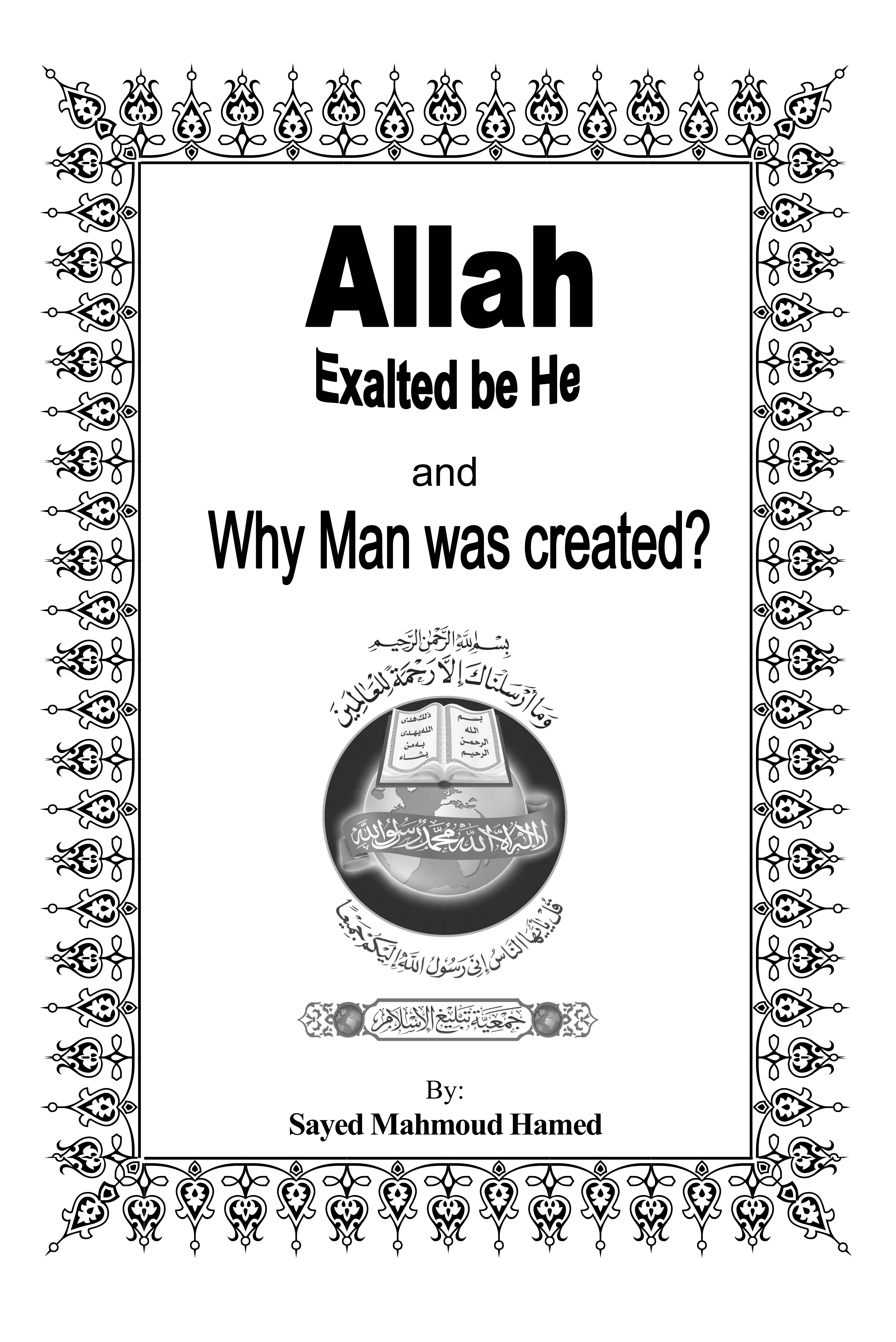
Allah

Exalted be He

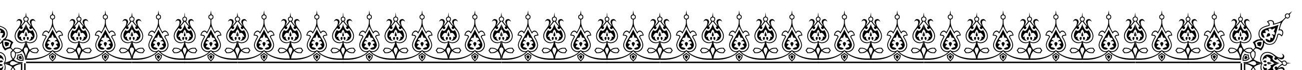
and

Why Man was created?



By:

Sayed Mahmoud Hamed



1. *In the name of Allah, the Most and Ever Merciful.*
2. *All Praise and Thanks be to Allah, the Lord of Alamin (mankind, jinn and all that exists).*
3. *The Most and Ever Merciful.*
4. *The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*
5. *You (Alone) we worship, and You (Alone) we ask for help (For each and every thing).*
6. *Guide us to the Straight Way.*
7. *The Way of Those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted: they Know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error and are not guided to the Truth).*

(Meaning of the chapter of the Opening of the Noble Qur'an)

Praise be to Allah, Lord of *Alamin* (mankind, jinn and all that exists), and peace and blessings be upon Prophet Muhammad the noblest of all messengers, his relatives, all his friends and whoever calls for his message to the Day of Recompense …

Conveying Islamic Message Society has received from some Muslims in the European countries questions asked by the so- called Christian missionaries. Those questions are:

1. Who is Allah?
2. How to reach Allah and how to be faithful to Him?
3. What is the way to paradise?
4. Have you done all the deeds necessary to enter paradise?
5. How then do we enter paradise by His grace and mercy only?
6. How can Allah be merciful and just at the same time?

These questions were concluded by the statement "Jesus is God's Sacrifice"

Due to the fact that chapter of the Opening answered most of these questions, I started my answer mentioning it. The Prophet (Peace and blessings of Allah be upon him) said about it," It is the greatest chapter in the Qur'an." narrated by AL-Bukhary. Also, the Prophet (Peace and blessings of Allah be upon him) said," I swear by the One who holds my life in His hand no chapter was revealed in the Torah, Gospel, Psalms, or Furquan that is equal to it."(i.e. chapter of the Opening).

Question One: Who is Allah?

Allah (Exalted be He) whose name is mentioned in the beginning of the chapter and then repeated again in the verse (thanks be to Allah) illustrates us His Proper name. This is the name of One, Who has the truthful existence and Who deserves to be worshipped and to hold names and titles of perfection cited in the Qur'an.

Allah exclusively holds that name (Exalted be He). Hence, Allah assigned it for declaring His Oneness and yielding to Him. This privilege is also given for His Most beautiful names. These names are traits which man should follow according to His instinct. The Most beautiful names were listed in the hadith " Allah's Apostle said, "Allah has ninety-nine Names, one-hundred less one; and he who counts them all will enter Paradise." (To count something means to know it by heart.), narrated by Al-Bukhary)

The names with which people are familiar are mentioned in a hadith narrated by El-Termedhy,"He is Allah, and there is no god but He, The Most Merciful, The Ever Merciful, The Sovereign, The All-Holy, The Source of Peace, The Source of Security, The Predominant, The All-Mighty, The Compeller, The Most Proud, The Creator, The Inventor out of Naught, The Bestower of Forms, The Oft-Forgiver, The Subjugator, The Great Bestower, The All-Sustainer, The Opener of Graces Doors, The Omniscient, The Withholder, The Enlarger, The Demoter, The Promoter, The Honorer, The Humiliator, The All-Hearer, The All-Seer, The Judge, The Just, The Most Courteous, The All-Aware, The Most Forbearer, The Tremendous, The All-Forgiver, The Appreciator, The Most Eminent, The Great, The All-Preserver, The All-Maintainer, The All-Reckoner, The Majestic, The Most-Generous, The Watchful, The Responsive, The All-Embracer, The All-Wise, The Affectionate, The Glorious, The Rescurrector, The Witness, The Truth, The Trustee, The Almighty, The Firm, The Protecting Guardian, The Praiseworthy, The All-Counter, The

Originator, The Restorer, The Giver of Life, The Annihilator, The Eternal Alive, The Self-Subsistent, The All-Finder, The Glorious, The One, The Besought of All, The Most-Able, The Most-Powerful, The Advancer, The Delayer, The First of Everything, The Last of Everything, The Manifest, The Immanent, The Governor, The Most Exalted, The Benevolent, The Acceptor of Repentance, The Avenger, The Pardoner, The Most Compassionate, The Eternal Owner of Sovereignty, The Lord of Majesty and Honor, The Equitable, The Gatherer, The Rich Self Sufficient, The Enricher, The Preventer, The Harm-Inflector, The Beneficent, The Light, The Guide, The Great Innovator, The Everlasting, The Supreme Inheritor, The Sage, The Most-Patient."

Some other scholars mentioned other names cited in the Qur’an and the sunna. Among such names are The Lord, The Surrounder, The Sufficient, The Near, The Helper, The Grace Giver, The Beautiful, The One, The God, The Everlasting, The Frank, The Bestower of Favors, The Owner of High Ranks….

Most of the scholars agreed that the number of names exceeds ninety-nine. El-Nawawy mentioned that the meaning intended of this hadith is to tell that the one who knows these ninety-nine names off by heart shall enter Paradise. This does not mean that Allah does not have other names that are not mentioned. This fact is further reinforced by the hadith narrated by Ahmad," No one ever afflicted with grief or worry and supplicates to Allah saying, 'Oh, Allah, I am Your slave, son of Your slave, and Your bondmaid. My forelock (i.e. my whole affair) is in Your Hand; I am destined to witness what You will; just is what You destine me to. I beseech You with every name You hold, with which You named Yourself, which You inspired one of Your creatures, revealed in Your Book, or took exclusive knowledge of, to make the Great Qur'an the revival of my heart, light of my chest, relief of my sorrow, and a means to rid me of my worry' but gets responded to by Allah for what he called for compensating him with relief."

These names can be divided into:

1- **Names of Monotheism Sanctification and Uniqueness, such as:** The One, The Eternal, The First and The Last, The Manifest and The Hidden.
2- **Names of Divinity and Deity, such as:** Lord, God, The Constraining

and The Munificent, The Honourer and The Humiliator, The Giver of Life and The Giver of Death

3- **Names of Sanctification and Greatness, such as:** The Holy, The Peace Giver, The All-Knowing, The Independent, The Truth, The Judge, The Just, The Light, The Beauty.
4- **Names of Greatness and Pride, such as:** The Sovereign, The All-Mighty, The Avenger, The Eternal Owner of Sovereignty, The Lord of Majesty and Honor, The Compeller, The Predominant, The subjugator, The Tremendous, The Most-Eminent, The Great and The Majestic.
5- **Names of Creation and Creativity, such as:** The Creator, The Inventor, The Fashioner, The Incomparable.
6- **Names of Generosity and Grace, such as:** The Merciful, The Compassionate, The Oft-Forgiving, The Gracious, The Acceptor of Repentance, The Bestower, The Provider, The Most Forbearing, The Preserver, The Responder, The Benevolent, The Protector, The Guide.
7- **Names of Perfection, such as:** The All-Knowing, The All-Hearing, The All-Seeing, The Reckoner, The Living, The Self-Subsisting, The Light, The Inheritor, The All-Sage.

These names embrace the best meanings and most perfect traits; they typically correspond to what Allah describes Himself:"His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise."(Meaning of the Noble Qur'an 30:27). The first two words of the chapter of the Opening denote both meanings :" *All the praises and thanks be to Allah*"

Ibn Katheer cited that Allah (Exalted be He) started His Book with thanks and praise. Also, He started His creation with thanks and praise: "All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord."(Meaning of the Noble Qur'an 6:1) He also ended existence with thanks and praise: "And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."(Meaning of the

Noble Qur'an 39:75).Allah, furthermore, thanked himself in the worldly life and the last one:" And He is Allah; La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned." (Meaning of the Noble Qur'an 28:70).This is what the Prophet (peace and blessings of Allah be upon him) taught Muslims to supplicate in their prayers: "Oh, Allah, to You are thanks and praise that would fill the heavens, the earth, what is between them, and whatsoever You will."This is also the first supplication for the believers in Heavens:" Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)]."(Meaning of the Noble Qur'an 10:10.Whenever they supplicate Allah or glorify Him, they conclude their prayers with thanks and praise. To Allah Lord of 'Alamin.

Eltermidhy narrated through Gabir Ibn Abd-Ellah (may Allah be pleased with them) that the Prophet of Allah said," the best remembrance of Allah is saying lailaha illa Allah (no god deserves to be worshipped but Allah) and the best supplication is Alhamdulillah(thanks and praise be to Allah)." Ibn Gareer El-Tabary said," Saying Alhamdulillah is praise for Allah with His most beautiful names and most noble traits."

In Ibn Maja Hadeeth collection, Ibn Omar (may Allah be pleased with them) narrates that the Messenger of Allah told them, " A slave of Allah once said (Oh, Allah to You are thanks that would suit the majesty of Your Face and the greatness of Your Sovereignty)." Hence, it confused the two angels, not knowing what to record. They, then, ascended to the heavens and said:"' Oh our Lord, your slave had said what we did not know how to record'. Allah asked-whereas He best knows- 'What did he say?' They said, ' Oh, Lord, he said (Oh, Allah to You are thanks that would suit the majesty of Your face and the greatness of Your sovereignty)'.Allah said, ' Record it as My slave had said until he meets me so that I reward him for this.'"

Therefore, we may understand that this word, being so problematic for the two angels, must have contained too much praise to God for them to fathom – considering the limits of their knowledge of God's Divine Names.

So "Al Hamdulillah" comprises his deity to all Heavens and creation. And thus, it was right of Ibn Garir El Tabari to say, "Al Hamdulillah" is a eulogy of God with his divine names and eminent qualities." That's why the praise comprised both the worldly life and the Hereafter, and perfectly matched God's supremacy and sublimity.

Those who would trace the Qur'anic verses carrying the name "Al Hameed"(The Praiseworthy) can see that this name has paired with some divine names; like "Al Ghanei"(The Self-Sufficient) in ten verses and that shows that His praise-Exalted be He- stems from his Supreme Beings to Himself.

In the verse" They said: "The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious." (Meaning of the Noble Qur'an11:73) one can find that the two qualities of praising and glorifying entail Allah's mercy and blessings upon them. In the verses " And they are guided (in this world) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Quran, etc.) and they are guided to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises. "(Meaning of the Noble Qur'an 22:24), "And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise. "(Meaning of the Noble Qur'an 34:6),Al Hameed's path is the right path that comprises all the virtues and high rank qualities, and the referential meaning of the Divine Names.

Al-Manar interpretation of the Qur'an states that Allah praises Himself with what He taught His servants. He has proved that all qualities of Supreme Perfection belong to Him.

Imam Ibn Taymeya said that God is to be praised for his divine names, eminent qualities, and his creation in the worldly life and the Hereafter, so He said: "And say: 'All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu-Akbar (Allah is the Most Great)].'" "(Meaning of the Noble Qur'an 17:111). Also, what supports this meaning is the verse:" All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the

darkness and the light, yet those who disbelieve hold others as equal with their Lord. " .(Meaning of the Noble Qur'an 6:1)

God's being can be known through His word: "Al Hamdulellah". So the question is how those who worship an idol, an animal, a human, or claim themselves to be a god could feel all this perfection and sublimity???!

Idols were made out of rocks by their worshipers, and both Abraham and Muhammad (peace and blessings of Allah be upon them) broke them. Animals, including cows glorified and worshiped by some Indians, are slain and eaten with no power to these cows over nothing.

Moreover, those who claim that Jesus (peace be upon him) is a god or the son of God seem to forget that Jesus ate, drank and discharged wastes just like any human. Plus, and according to deviated books, at the end of his life people insulted him, spitted on him, hit him, and put a thorny diadem on his head; beside the claimed crucifixion that ended his life. The truth, however, is that Judah was the one who was really crucified – according to the Gospel of Barnaba.

Surprisingly enough, one sees after that that those who belong to this belief eat Jesus' flesh and drink his blood -as they believe- and thus they discharge that as excrement and urine. So how can a human be worshiped rather than Allah unless by those mentioned at the end of Surat Al Fateha - who went astray?

Though the word "Al Hamd" comprises God's perfect qualities, it is further defined in the verse: "All thanks and praise be to Allah, Lord of the worlds". Here there is the term "Lord of the worlds" and the word "rab" in Arabic is derived from the Arabic term for education……

This word, moreover, cannot be used with the definite article unless to refer to God, the Creator and the Controller of everything. That's why the word "the worlds" was mentioned with "rab"(that means Lord), and "the worlds" means all creation.

So the creation is the whole existence with all the Heavens, land, galaxies, planets, moons, things, plants, animals, water, human, and demons, and also what's in life and the Hereafter. Allah created all that and the rules for this creation, and even for any kind of creation not existing till now. That's why, praising God comprises all these elements of creation as Prophet Muhammad (peace and blessings of Allah be upon him) said: " Oh, Allah our Lord, to You are thanks that fill the heavens, the earth, what

is between them and what You will of any other things."

This is the first verse of Surat Al-Fatiha (chapter of the Opening):" All thanks and Praise be To Allah Lord of the Worlds". How can this verse be comprehended?

1) Shall we comprehend it as a start with thanking Allah as the Lord and God of the worlds? Is that to cover both concepts? The worlds are everything but Him(the skies, the earths, time, place, The Throne, its bearers, angels, messengers and all kinds of creation including the inanimate objects, animals and humans starting from the atom and what is even smaller until we reach the whole universe that is governed by Allah.
2) Or as a start with the worlds in regard to Allah's lord hood and godhood while we are indulged in His praise and thanks?
3) Or with a comprehensive concept putting in consideration Allah's majesty over His Throne (in the manner that suits Him) while Your place is under the Throne with your heart prostrating to Allah and your mind and sight focus on the signs of His ability since the first moment the universe started until the doom of this universe and until those who are destined to Paradise enter there and those destined to Hellfire also enter there?
4) Or in the field of the human epicycle if you start from under the Throne giving praise to the Supreme Being- Allah- rotating around the universe seeing Allah's name in each and every atom then coming back to prostrate again under the Throne for praise and thanks?
5) And if you put Allah into consideration, you should strip from the worldly universes and even from your self, so that you have nothing left to do but His praise and thanks.
6) He is the Lord of the Worlds. This obligates the following on you:
   a- Absolute submission to Him and His fate since everything is in His Hands.
   b- Praying only for Him not asking any other one.
   c- His continuant mentioning asking Him not to assign our affairs to ourselves but to make Him empowered to carry out our whole issue. (in the worldly life, in the grave life, in the Judgment Day scenes and after you enter Paradise.) Allah states: " *and the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)].* "(Meaning of the Noble Qur'an 10:10).

If you are present in all your affairs whether in the grave life, on the Day of Judgment, or in Paradise, you are then going through the Divine Names and getting acquainted to them; you pray with these names and try to adjust your manners to them according to your human nature.

This is the first verse of the Opening chapter; what has been mentioned demonstrates the Prophet's saying: "It is the greatest verse in the Qur'an", and " I swear with the One who holds my life that there is no chapter that is alike in the Qur'an, Torah, Gospel or Furkan." That is because through this verse you knew Allah with all His perfections. Also, the word"Al-'Alamin" (the worlds) encompasses the every existing item, starting from the beginning of creation until its end. This verse, therefore, includes both place and time. Where can we find a verse similar to it? Allah is most truthful as He states:" Say: "If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another."(Meaning of the Noble Qur'an 17:88)

Disbelievers confessed the miraculous nature of the Qur'an in spite of their vanity to accept the truth as a result of what the devil ruled amongst them. Al-Waleed ibn Al-Mogheera- one of the disbelievers of Mecca-said, " I swear by Allah, I have heard Muhammad's speech; it is the speech of neither humans nor jinn. It has sweetness and is covered by blessings. Its top is fruitful and its bottom is graceful. It goes above every speech and can never be surpassed breaking all what is underneath."

If the first verse of Al-Fatiha includes all the meanings mentioned in the Qur'an from its beginning to its end (in the book Introduction to Allah) stating the submission of the whole universe to His might, it shall be mentioned that the whole universe praises Him and prostrates to Him. This is what is stressed in the prostration verses in the Qur'an; they state that all that is in the universe prostrate to Allah including angels, people, the sun, the moon, the trees, the prophets and those who are near Him even the Throne Bearers and the angels around it. They also include all places and times like day and night even the great Throne.

This is what tells you that you are reading a divine book revealed to the Prophet (peace and blessings of Allah be upon him). As for the other books, you find but some superstitious stories like that of Samson, cruel verdicts and accusing the prophets of the worst crimes.

We have stated that the opening of the Qur'an includes an answer to

all questions. Now we will draw an analogy between its counterparts in the Christian books:

Matthew 6: 9-13 states:" Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil"

The first fact that can be noticed in this text is that it did not mention the word (Lord) or (God), but mentioned "Our father". This term never suits Allah because it results from an intercourse between a man and a woman from which Allah disdains, added that this word is the reason for their going astray as they said(Christ is the Son of God). Nevertheless, the difference between (our fathers) and (Lord of the Worlds) is clear concerning the timing of sponsorship. A father's sponsorship starts since birth until man is adult- assuming that a father survives and that he is a man who bears his children's responsibility. As for the (Lord), his sponsorship goes on all over life's stages in the worldly life and the after one. Also, the word Al-'Alamin (the worlds) states that Allah has subjected to man all that exists to give an inclusive sense of sponsorship.

Also, "Thy kingdom come" inspires that Allah's kingdom is not settled at the time of speaking, that is why they are asking for its coming. That is complete falsehood since His kingdom is settled since the beginning of creation until He wills: "Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty." (Meaning of the Noble Qur'an 6:75), and " So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned."(Meaning of the Noble Qur'an 36:83) Their asking, then, for God's mercy to come is but a plain underestimation for the divine merit of kingdom- exalted be Allah.

Then comes their fundamental demand in the prayer: "Give us this day our daily bread". It is so bewildering how much they care about their bellies foodstuff while in the Qur'an Surat Al-Fatiha states: "Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray." This Straight Way is what leads a Muslim to happiness in the worldly life and in the Afterlife since it is the way of those Allah has

bestowed His Grace like those mentioned in the verse: " then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq May Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions are!" (Meaning of the Noble Qur'an 4:69).

"Guide us the Straight Way" may be the most important demand prayed for by Muslims since it is repeated in each rak'a performed in each prayer. This way extends to encompass all the stages of the life of man; it also includes following Allah's commands and avoiding what He prohibited whether in creed, acts of worship, behavior, dealings or habits.

Afterwards comes" The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray." These are the kinds of people according with the Straight Way: those Allah has bestowed His Grace on are the Muslims who worshiped him calling no other god but Him following the path He ordered them to. (Those who earned His Anger) are those who had realized the way of truth, but went astray. As for (those who went astray) are the people who went against the instinct Allah had seeded within them and contradicted their reason worshiping other gods and following leaders other than the prophets of Allah.

These are yet some meanings of Al-Fatiha, which is also called Mother of the Qur'an; these meanings are supposed to help Muslims fathom their religion and Holy Book, and to convey these denotations to Nonmuslims.

We shall refer back to Surat Al-Fatiha when answering the rest of the questions together with demonstrating the nullity of the Christian saying "And forgive us our debts, as we forgive our debtors." in the section answering the question how Allah can be Just and merciful.

The Second Question: How can we be close and truthful to Allah?

To answer this questing, we have to understand the purpose of man's existence on the earth.

It is noteworthy in the beginning that the wisdom behind man's creation- from Allah's point of view- is only known to Allah – exalted be He: " "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" "(Meaning of the Noble Qur'an

23:115) Allah is in no need for any one:" O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise. "(Meaning of the Noble Qur'an 35:15)

As for the goal of the human existence, it is determined in two concerns:

1- Thralldom to Allah: Allah states in the Noble Qur'an: "*And I (Allah) created not the jinns and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is the All-Provider, Owner of Power, the Most Strong.* "(Meaning of the Noble Qur'an 51:56-58) Thralldom is the highest rank of submission. It is the soul of worship to fill the heart with Allah's fear, respect, and pleading. All this emits anonymously from the hearts sensation of the greatness of Allah, and its belief of an authority, the form of which is unknown. All that man knows of such authority is that it surpasses his will and that it surrounds him. All this also comes through believing in Allah's oneness, which leads to the state of full love that is mixed with submission. Extreme love occurs for the divine names of kindness, and extreme submission for those of majesty andmight. Thralldom is divided into the heart, the tongue and the body organs. Heart thralldom is faithfulness to Allah, repenting to, trusting in, loving, fearing and pleading only Him. It also covers a Muslim's resistance against pride, vanity, despairing of Allah's mercy and all the other heart diseases. Tongue thralldom begins with uttering the testification of faith (to testify that there is no god but Allah and that Muhammad is His slave and messenger.), reciting the necessary Qur'an for prayers and the obligatory utterances in prayers like saying SubhanAllah, Alhamdulillah and Allahu'akbar. Tongue thralldom also covers instructing good deeds, forbidding bad ones, guiding the stray and conveying the message of Islam. Moreover, tongue thralldom includes quitting all prohibited acts like insulting Muslims, lying, false testimony and speaking about Allah with no knowledge. As for Organs thralldom, every sense (hearing, speaking, smelling, tasting and sight) has its own thralldom type. Organs thralldom shall be used in the good doing and abstaining from bad deeds
2- Allah's succession on the earth: "*And (remember oh Muhammad) when your lord said to the angles I am going to place a successor on the*

earth" (Meaning of the Noble Qur'an 2:30), "*O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning*."(Meaning of the Noble Qur'an 38:26), "*and spend of that whereof he has made you trustees*" (Meaning of the Noble Qur'an 57:7) and "*He it is who has made you successors in the earth*" (Meaning of the Noble Qur'an 35:39).

The verse: "*I am going to place a successor on the earth*" is interpreted that man carries out the decrees of developing and managing the universe on behalf of Allah- exalted be He. Al-Ragheb in his Al-Mofradat states that succession is to be on behalf of someone either because of his death, absence, disability or for honoring the successor. Under the latter, Allah made man His successor on the earth. Thralldom and succession are the ultimate goal of the human existence in the worldly life and around them all their lives rotate. They are also the means by which they can get closer to Allah to be among those attributed in the verse:" *And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end*."(Meaning of the Noble Qur'an 11:108)

We have stated the meaning of thralldom to Allah and its sections. As for succession, it is demonstrated by the scholars to be carrying out the human contractual obligations corresponding with the divine names. In other words, Allah is Just, so man also shall be just in judicature. Allah is also merciful, so shall be man in his behavior. Allah says about His messenger (Peace and blessings of Allah be upon him):" *Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful*."(Meaning of the Noble Qur'an 9:128) Moreover, Allah is the All-Sustainer. Hence, man shall be generous with the poor giving charity and obligatory alms. In this very

sense, the meanings of thralldom and succession complement each other on the bases of His names and traits.
Through establishing thralldom and succession, a Muslim gets closer to Allah and becomes truthful with Him. This is the true answer of "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." The verse denotes absolute oneness of Allah. As for the acts of worship which have determined their meanings, the Islamic creed sets for Muslims a plain way stating the deeds and sayings that can get a Muslim closer to his Lord. Among these deeds is the continuant mentioning of Allah, for He is the creator. The Qur'an always reminds man of his creation details: "And *indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.*"(Meaning of the Noble Qur'an23:12-14) and of the details of creating the universe including the earth, sun, moon, heavens, clouds, rains and even man's food: " *Then let man look at his food, That We pour forth water in abundance, And We split the earth in clefts, And We cause therein the grain to grow, And grapes and clover plants (i.e. green fodder for the cattle), And olives and date-palms, And gardens, dense with many trees, And fruits and Abba (herbage, etc.), (To be) a provision and benefit for you and your cattle.* "(Meaning of the Noble Qur'an 80:24-32). The Qur'an also reminds the reader that Allah is All and Ever Merciful in countless texts in order to stress the importance of seeking Allah's forgiveness and repentance paying no attention to the greatness of the sin committed: " *Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.* "(Meaning of the Noble Qur'an 39:53)
What applies to the phases of the human creation and mercy also applies to the rest of the names: like The All-Strong, The Subjugator, The Lord of Majesty and Honor and the rest of the names so that it can be said the Qur'an-among the other books- is the text that introduces

Allah. The first way to be in communion with Allah is through prayers with what is mentioned during prostration and kneeling; every position has its own utterance. The Prophet (peace and blessings of Allah be upon him) said: "The state in which the slave is nearest to his Lord is during prostration." (narrated by Muslim) During prostration, a worshiper says sobhana rabbeya la'a'la(exalted is my Supreme Lord) while his forehead is on the earth to be close to the Supreme Lord. The prostration position makes all body joints directed and submissive to Allah; it is the only state that has this shape, with which Allah has exclusively blessed Muslims.

In "You (Alone) we worship and You (Alone) we ask for help (for each and everything)" a worshiper asks only Allah to help him achieve the meanings of both thralldom and succession on the earth. If this is carried out properly, the worshiper is among the truthful with Allah. Truthfulness is on both levels: saying and action. The former, on the one hand, is that speech shall correspond to actuality, and to utter the testification of faith concealing neither hypocrisy nor disbelief. The latter, on the other hand, is to practice what you preach and what you believe in sticking to the obligations laid upon you and avoiding the prohibitions as much as possible:" *Allah burdens not a soul beyond its scope*"(Meaning of the Noble Qur'an 2:286) and "*Allah puts not a burden upon a soul beyond what He has given him*"(Meaning of the Noble Qur'an 65:7)

Moreover, " You (Alone) we worship and You (Alone) we ask for help (for each and everything)" makes it clear that Muslims resort only to Allah, which is the essence of religion. Worshiping Allah is but thanking Him through doing what suits His godhood, whereas seeking His help to accomplish succession and thralldom through what suits His lord hood in the manner that satisfies Him.

Believing in Allah's oneness in both thralldom and succession is carried out through realizing the meanings of surat Al-'Ikhlas (Noble Qur'an 112):

" Say (O Muhammad (Peace be upon him): 'He is Allah, (the) One. 'Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). '*He begets not, nor was He begotten; 'And there is none co-equal or comparable unto Him.'*

This chapter includes the most important pillar of Islam, which is the oneness of Allah to guide people out of polytheism. Also, His saying [Exalted be He] " The One"-*Ahad*- means that Allah is the one and only, He is not a compound or a material as some Christians claim and unlike their concept of the three person (i.e. the Father, the Son, and the Holy Spirit). He is the One because this multiplicity makes the essence or the existence of the holy God vanishes among them.

As for the name "Al-Samad", it means that Allah is the one who we turn to in need without any mediation or intercession inviting the Infidels Arabs who think that they can get their demands by asking their religious leaders instead of pleading to Allah as in Islam; a Muslim turns directly to Allah unlike those who ask their pastors and priests for repentance.

Also, to address Allah with His name "Al-Samad" and as in El-Fateha (The Opening Chapter)" *You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*." and in "*He begets not, nor was He begotten;* " it is indicated that Allah has no son ,and in "*And there is none co-equal or comparable unto Him*." there is a direct denial of the existence of anyone who is equal in work or power to Allah.

So, the chapter "Ikhlas"(which means making faith pure to Allah) is called by this name to show that Muslims can get closer to Allah by their hearts and minds devotion, praising, and worshiping Him.

To complete the answer of the second question, which is "How can we be close to Allah and honest with Him?" we say:

Being devoted in worshiping Allah is the way to get closer to Him; even Allah Al-Mighty, Most Generous- made the prayer as a linking point between Him and Muslims when reading El-Fateha (the Opening Chapter) as Abe Horaira narrated ," I heard the Messenger of Allah (peace and blessings of Allah be upon him) say:' Allah said: I have divided the prayer into two halves between Me and My servant, and My servant shall receive what he asks for. When the servant says: *Praise be to Allah*, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: *The Most-Merciful, the Ever-Merciful*, the Merciful, Allah the Most High says: My servant has lauded Me. When he (the servant) says: *The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*, He remarks: My servant has glorified Me, and sometimes He will say: My servant entrusted (his

affairs) to Me. When he (the worshiper) says: *You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for.'" Narrated by Muslim.

So, when you finish your kneeling, rising, prostrating and praising Allah while praying, you become as the Messenger of Allah (peace and blessings of Allah be upon him) said "One is closest to Allah while prostrating, so supplicate a lot". Also, Allah states in the Noble Qur'an:" Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah! "(Meaning of the Noble Qur'an 96:19)

You gain a connection with Allah when you read "El-Fateha" in your prayer, as if you ask, and Allah answers. This can get you to the status of Ihsan- the highest rank in performing good deeds- about which the Prophet (peace and blessings of Allah be upon him) said that "Ihsan is to worship Allah as if you see Him, for though you don't see Him, He, verily, sees you." Also, when you rise up from kneeling, you say "Allah hears from who thanks Him", as if Allah has commissioned you to say this to yourself and to the people who pray around you that Allah will accept your thanks.

Consequently, it is clear that Allah has illustrated us the perfect way; after performing prayers and accomplishing what Allah has commanded, you could be with the honest people about whom Allah says "Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least."(Meaning of the Noble Qur'an 33:23)

The Third Question: What do we have To Do To Enter Paradise?

The Fourth Question: Have we Performed Such Tasks so that we Deserve it?

To answer both questions, we have to refer to El-Fateha" Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." The straight path is defined to be the only one while the ways of the Infidels are various"And

verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious)" (Meaning of the Noble Qur'an 6:153). So Allah made the straight way one and diverted the other ways. Ibn Mas'oud narrated" the Prophet (peace and blessings of Allah be upon him) had drawn us a line and said' This is Allah's path' .Then, he drew other lines on the right and on the left. Then he said' These are other ways. On each one of them is a demon calling for it' .He then recited 'And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).'" Narrated by Ahmad

Allah's path is fair and represents the way to reach Heaven, and the required work to follow this path and to reach Heaven is easy and available "Allah burdens not a person beyond his scope; Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people."(Meaning of the Noble Qur'an 2:286). It is also stated in the Noble Qur'an" And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior)."(Meaning of the Noble Qur'an 22:78)

If you follow Allah's path in your life as stated in the Noble Qur'an and the Sunnah of our prophet (peace and blessings of Allah be upon him), it will be your path to Heaven, as there will be another path on the Day of Judgment over Hellfire where people shall pass after they are being reckoned for their deeds in life. Over this path, believers and hypocrites are divided; believers exceed hypocrites and hypocrites are banned to reach them by a fence. People gather and believers are given their light as much as their good deeds were; the first class passes as lightening, the second as wind …etc. Allah Almighty states" On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great

success!" (Meaning of the Noble Qur'an 57:12). Such light given to believers and their passing over the path to reach Heaven are the fruits of obeying Allah's commands in life.

As for the required work to reach Heaven, it is easy for those whom Allah supported. A Muslim has to reconsider his daily deeds. If they are good, he thanks Allah for them, but if he mixes good deeds with bad ones, he should ask Allah for repentance and forgiveness hoping that Allah would grant him what he asked for. Allah states in the Noble Qur'an "And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Ever-Merciful." (Meaning of the Noble Qur'an 9:102)

The Fifth Question: How to Gain Heaven Only Through Allah's Mercy and Forgiveness?

To answer this question, we have to understand the meanings of mercy and forgiveness, and in order to do that, we have to refer back to Allah's names "Most-Merciful, Ever-Merciful" (Ar-Rahman, Ar-Raheem),and what these two glorious names denote.

Most-Merciful (Ar-Rahman) chapter begins with this name, and all over it the name is demonstrated.

Allah Almighty states "The Most-Merciful (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech." (Meaning of the Noble Qur'an 55:1-4) The verses start with " Has taught (you mankind) the Qur'an" since it is the greatest blessing on earth through which the connection between Allah and man is created. Allah created man, pictured him when he was but an embryo in his mother's womb, got him out of it, and protected him through his life; all this is out of Allah's mercy.

Then, the rest of the chapter demonstrates Allah's blessings upon us and each blessing is concluded with "Then which of the Blessings of your Lord will you both (genies and men) deny?" These blessings are also mentioned in other chapters like "And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer." (Meaning of the Noble Qur'an 14:34), and "And if you would count the graces of Allah, never

could you be able to count them. Truly! Allah is Oft-Forgiving, Ever-Merciful."(Meaning of the Noble Qur'an 16:18)

So, thanking for Allah's blessings is one of the most important obligations and duties that should be performed by Muslims, but if anyone tries to count Allah's blessings, they surely fail because they are too many to be counted. How could one count the blessings of Islam that involve salvation in this life and in the Hereafter, saving the believer from Hellfire? How could one count all the sources of sustenance one is granted through one's life, on which if man reflected, he would find out that the whole universe is subjected to him to have a meal? And if man is not able to count Allah's blessings, and if he isn't accustomed to thanking Him for His blessings, he is verdicted to be a grateless wrong-doer. Allah states:" And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Ever-Merciful." (Meaning of the Noble Qur'an 16:18) Allah forgives man when he turns back to him asking for his forgiveness even if his sins are as much as sea foam; Allah Almighty states:" Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Ever-Merciful."(Meaning of he Noble Qur'an 39:53).However, one sin Allah never forgives is invoking another god in worship along with Him, or claiming Him a son, a partner or a counterpart as Christians claimed about Jesus Christ .This is the only unforgivable sin of man unless the stray regain their conscious out of their coma of disbelief, believe in Allah, and testify that there is no god but Allah and that Muhammad is His Messenger.

The Sixth Question: How Could Allah be Fair and Merciful at the Same Time?

In the Opening Chapter, after Allah mentions" All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, genies and all that exists)", He mentions" The Most-Merciful, the Ever-Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)" .Ergo, He mentions both mercy and justice: mercy is in His saying" The Most-Merciful, the Ever-Merciful" and justice is in His saying" The Only Owner (and the Only Ruling Judge) of the Day of

Recompense ". This is further explained in " So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it."(Meaning of the Noble Qur'an 99:7-8)

It is taken for granted that Allah's supreme being and qualities can never yield to human rules; this denotes impossibility of the existence of any contradiction between justice and mercy since it may be thorny to achieve compatibility between mercy and justice in qualities that are relative(i.e. human) not divine. That is to say, among His names is Al-Wase' (All-Sufficient for His Creature); Allah Almighty says "My Mercy is sufficient for all things"(Meaning of the Noble Qur'an 7:156). Allah rose over His Throne by His name (The Most-Merciful) (Ar-Rahman), Allah Almighty says " The Most-Merciful (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)."(Meaning of the Noble Qur'an 20:5) Also, the Prophet (peace and blessings of Allah be upon him) says" After Allah had finished creation, He wrote on His throne: 'My mercy has preceded My anger'". Allah made repentance, good deeds and asking for His forgiveness the way to obliterate punishment and to create balance and justice. Allah Almighty says about believers' qualities and washing sins away" And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace, except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Ever-Merciful. And whosoever repents and does righteous good deeds, then verily, he repents towards Allah with true repentance."(Meaning of the Noble Qur'an 25:71)

This illustrates the concept of both divine mercy and justice on the scale pans: sins are on one of them while repentance, asking for Allah's forgiveness and good deeds are on the other.

This is how it works from the beginning of creation till the end. Allah states in the Noble Qur'an after teaching Adam the names:" And We said: 'O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers).'

Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: 'Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.' Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Ever-Merciful."(Meaning of he Noble Qur'an 2:35-37), and this is how it goes in life; punishment depends on sins and punishment is obliterated by good deeds, repentance, and asking for Allah's forgiveness. All this stems from Allah's names: The Most-Merciful, the Ever-Merciful., Oft-Forgiving, The Forgiver of sins, Oft-Pardoning, Acceptor of Repentance, The Benevolent.

Thus, after the verses demonstrate the believers' promise of Heaven, Allah says on their behalf "And some of them draw near to others, questioning. Saying: "Aforetime, we were afraid with our families (from the punishment of Allah)."But Allah has been gracious to us, and has saved us from the torment of the Fire. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Ever-Merciful." (Meaning of the Noble Qur'an 28:25-28)

All answers to the previous questions give you a clear image about your existence in your worldly life and your afterlife. Allah granted you blessings of creation and, therefore, existence in order to perform your duty in worshiping after He had informed you with his names and qualities and made you His successor on earth guiding you to follow His path and commands. Allah says" Surely, His is the Creation and Commandment"(Meaning of the Noble Qur'an 7:54)

Also, Allah showed you Himself in yourself and in the universe overwhelming you with His blessings apparent and hidden. Allah also demonstrates reward in the worldly life and in the afterlife as Allah says" Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah)."(Meaning of the Noble

Qur'an 24:55)

In reverse, He threatened the stray with punishment as mentioned in all messengers' stories and as stated in the Noble Qur'an "But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (20:124) If Allah plagued believers and was lenient with the stray in life, He would fully judge them for their work in the afterlife as the Pharaoh's Magicians said after they had believed in Moses "They said: 'We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment).'" Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allah and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live. But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter), 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allah has forbidden and by doing all that which Allah has ordained)]. "(Meaning of the Noble Qur'an 20:72-76)

If a believer commits a sin on his way to obey God and then he turns to Him in repentance, he attains God's mercy. Prophet Muhammad [Peace and blessings of Allah be upon him] said, "The son of Adam is a wrongdoer, and the best of wrongdoers are those who repent", narrated by El-Termedhy

This is life as we are informed about it in God's Holy Book the Qur'an as well as in His Messenger's traditions. Man has an aim and a message, which are to worship Allah and to be His vicegerent on earth. As long as you pursue and follow the straight path and God's guiding light in the life of this world, this will be your guiding light to Heavens in the afterlife.

"Did you think that We had created you in play (without any purpose),

and that you would not be brought back to Us?" So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne."(Meaning of the Noble Qur'an 23:115-116)

That is the truth we learned from Allah [Exalted be He].There are other ideologies which made life meaningless. They had contradictions concerning the duties of an honest believing servant towards God and retribution for deeds, with reward for good ones and punishment for evil ones. The first point that these ideologies blemished is the claim that God has a son, and it is also claimed in some made- up stories that this is the only way God can temper His justice with His mercy while he who reflects on this ideology will find out that it has neither justice nor mercy; he would rather encounter mere cruelty and injustice. The origin of this belief is attributed to that who asked," How can God be fair and merciful?" It seems that he is Christian because he concluded his questions saying," Jesus Christ is God's Sacrifice". The origin of this belief does not exist neither in the Old Testament chapters nor the New Testament ones. Those who embraced it came up with it from a sum of pagan beliefs, and they justify it saying that when God dwelled Adam and his wife Eve in the Gardens of Eden, He gave them permission to eat freely of the trees there but the tree of distinction between good and evil. He said to Adam that if he eats of that tree, he surely dies. After he had eaten of it, he became mortal. To them, this is divine justice. But if Adam had died, how would there have been justice? That is why God's Son, according to their beliefs, came to be crucified. In this way, in which God's Son was crucified to death instead of Adam, justice is achieved. As mentioned above, this belief has neither justice nor mercy. It is all full of cruelty and injustice .The first proof of its non-justice is that God commanded Adam not to eat of the tree of distinction between good and evil. According to the texts on this story in Genesis- the Old Testament, it is clear that Adam did not know how to differentiate between good and evil when he was ordered not to approach that tree. Thus, he did not realize or distinguish whether what he did was evil or good. This is the beginning of his oppression; how can Adam bear responsibility for his deeds while he can never distinguish between what is right and what is wrong? There are differences between the story in the Jews' and the Christians' Genesis and its counterpart in the Holy Qur'an. According to the Noble Qur'an, Adam was commanded after God had

taught him, and the tree was not that of the distinction between good and evil. So he was sane and rational as referred to in the Qur'anic verses

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful.". They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"(Meaning of the Noble Qur'an 31: 33)

The second aspect of injustice and mercilessness in this belief is what is recorded in Genesis. When you eat of the tree of the knowledge of good and evil, you will surely die. You should ask yourself" What happened to Adam after he had been banished out of Heavens and what is happening to his offspring now?" Adam died and his offspring still do. Thus, the verdict in Genesis which is" you will surely die" was sustained. Accordingly, there is no need for another person to die after Adam's death. That would be the very same injustice and cruelty if the verdict is applied twice: once to Adam and another time to the crucified person. If we assume this belief true, would not God have known that there would be a sacrifice to be punished instead of Adam? Would not it have been more just if Adam had stayed in the Gardens of Eden and was never banished since there is a sacrifice to be punished?

What is strange about this story is that the sacrifice, who was, according to them, crucified to death, did not accept to be punished. This is written in some texts of the bible itself, as mentioned in Mark 14/36 that Jesus Christ said "And he said, Abba, Father, all things are possible unto you; remove this cup from me: nevertheless not what I will, but what you will." Also, in Matthew27/46 the crucified person, who is supposedly Jesus Christ according to Christians' belief, say [And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?]. It is obvious that the crucified they claim as a sacrifice did not accept the crucifixion. How can it be just and merciful to get an innocent man to be punished for a crime he did not commit but others did?! If we go back to the facts about crucifixion in their gospels, we will find out that they were a series of hideous crimes:

1-People who are Adam's children crucified God's Son, as they believe, after they had tried him unjustly.

2-They gave him a false testimony.

3-They whipped him

4-They spit on him

5-They stripped his clothes off.

6-They struck him.

7-They punched him.

8-They set a crown of thorns upon his head

9-Then they led him away to be crucified

10-Those who passed by hurled insults at him.

(Matthew 27/27:31)

Ten crimes were committed to the alleged God's Son, and who they consider a god, too. All this happened supposedly to wash away Adam's sin after he had eaten of the tree. Those who committed these crimes are of Adam's children (Jews and Romans).That who these crimes were committed against they claim to be God Himself [Exalted be He].If eating of the tree requires crucifying and killing a god in order for people's sins to be forgiven as they claim, how many gods are needed for crucifixion to forgive the sins committed against God or His Son?!

If this is enough to defy the corrupt dogma ,then we will go back to what was previously mentioned about what they say in their prayers" Forgive us our debts ,as we also have forgiven our debtors"[Matthew 6 :12]

This is how they pray to God for forgiveness. They ask God directly for forgiveness paying no attention to their claim that the crucified redeemed mankind. It is the same when they confess their sins to their priests to be forgiven and that is what led them to the Dark Ages when the church used to prepare and sell indulgences to wrongdoers in order to help them go to Heavens.

The most serious and the worst they say in their prayers is "Forgive us our debts, as we have forgiven our debtors". This sentence shows how distant they are from God and from realizing how merciful and forgiving He is. They also do not realize that out of His mercy, He created mercy in mankind to show human understanding to one another. This is one of the meanings of being a vicegerent as mentioned above, in which you imitate God's

generosity in your own behavior, according to which Prophet Muhammad (peace and blessings of Allah be upon him) was described in Holy Qur'an as " Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful."(Meaning of the Noble Qur'an 9:128). Also, believers are described as" Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves."(Meaning of the Noble Qur'an 48:29), and" And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (Meaning of the Noble Qur'an 25:63)

They reversed the truth in their prayers as they made God try to imitate them [Exalted be He].It is as if they are the ones who first forgave and so caused God's forgiveness to exist, and He [Exalted be He] is the One who learns from them how to forgive. If we adhere to what they say, their dogma of crucifixion and sacrifice will be defied because they forgive their debtors or those who wrong them without any need of them to present a god to be crucified in order for them to be forgiven. Apart from this corruption in their prayers, now we will discuss some of the texts in their Bible to show how contradictory the meanings of reward, punishment, forgiveness, and retribution for their sins according to the revelation texts- if what they refer to is a real revelation:

It is recorded in Luke 12:49 that Jesus Christ said" I have come to send fire on the earth; and what will I if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it is accomplished! Do you suppose that I have come to give peace on earth? I tell you, No; but rather division: Henceforth, there shall be five in one house divided three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

The one who said these words came to send fire on the earth. Thus, does

this correspond to the claim that he came to be crucified in order to redeem mankind? How far does this correspond with the Qur'anic image stated in the verse:" And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour." (Meaning of the Noble Qur'an 17:23), and " Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful" (Meaning of the Noble Qur'an 4:36)

It is recorded in Ezekiel 18:20 "The soul that sins, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." It is also recorded in Paul's message to the Romans 2:6, he talks about God saying" Who will render to every man according to his deeds:" and in 11" or there is no respect of persons with God." All these quotations state that everyone shall be rewarded according to his or her own deeds. Ergo, the inevitability of what they call God's Sacrifice- who is Christ- is rootless. All this issue as stated before is but a pagan creed that occurred to the Christian theology since reckoning on the Day of Judgment shall be according to the deeds as stated in the Qur'an and the unchanged texts of the other heavenly texts. The Prophet of Allah said," Do your best and be optimistic since no one enters Paradise by his deeds" The companions said" neither do you, oh Messenger of Allah?" "Neither do I." He answered. (Narrated by Al Bukhary) Ibn Mas'oud also said" You pass al Serat by Allah's Forgiveness, enter Paradise by His mercy and get your status by your deeds." Allah's grace here is a fact that can never be denied, for He created man and blessed him with His thanking guiding him to His path under the shades of "Guide us to the Straight Way." As stated before, man can never give thanks fully to Allah for his countless blessings. Thus, Allah's generosity is sensed when believers enter Paradise and when the blessing is completed when looking at His Gracious Face. All these blessings are but fruits of the divine names of generosity like(The All-Merciful, The Ever-Merciful, The Oft-Forgiving-, The Great-Bestower and The Most- Courteous). No

priority , however, shall be granted due to what paganism claim(i.e. that God gave His son to redeem humanity.) Exalted is Allah as all this contradicts with His majesty.

Demolishing the Claim that Christ is the Sacrifice of God:

The one who set the questions concluded with this claim. This is complete fabrication in addition to what has been demonstrated about the corruption of this creed as it contradicts all heavenly texts- the Torah, the Gospel and the Qur'an- in the issue of reward since it puts both the righteous and the wrong-doers in the same scale because the latter's sins shall be washed away by the death of Jesus Christ on the cross- as this creed demonstrates.

The humiliations to which the one crucified was subjected were mentioned. This crucified person is Judas the traitor, not Jesus Christ as they claim. Had Jesus Christ been the crucified person with all these humiliations, where is God's majesty?

In addition, it was mentioned in Galatians 3:13 " Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree:" This is God's sacrifice- an accursed one according to their holy book!!

After what has been demonstrated about who Allah is and the corruption of God's sacrifice creed, the reader can purify himself with the master verse of the Qur'an with Allah's exaltation and high esteem:

" *Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]"* **(Meaning of the Noble Qur'an 2:255)**